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THE EUROPEAN HARVEST FIELD

Articles on Europe
Missionary Letters

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THE THREAD AND THE CABLE

Though waves and billows o'er me pass
In whelming floods of ill,
Within the haven of God's love
My soul is anchored still;
For though the stress and strain of life
My thread of faith may break,
The cable of His faithfulness
No storm can ever shake.

—Annie Johnson Flint.

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American-European Fellowship

FOR CHRISTIAN UNITY AND EVANGELIZATION

?

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1 John 1:3	John 17:21-23	Romans 10:13-15
		Matt. 28:19

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1. To [illegible] the Christians in all the countries of Europe and elsewhere.
2. To [illegible] with existing agencies for the [illegible] of the Gospel.
3. To give practical relief to Saints of God.
4. To distribute the Scriptures and other Christian Literature.
5. To [illegible] the Christian Church throughout the nations in Europe [illegible] without the Gospel.
6. To establish Evangelistic and Missionary work in the United States [illegible].

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We shall be thankful for names and addresses of Christian friends, to whom we may send sample copies of the magazine. We appreciate your sympathetic co-operation with us.

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DEVOTIONAL AND EDITORIAL

The Master's Message on Money

A STUDY OF THE PARABLE OF THE WORLDLY-WISE STEWARD

By Robert C. McQuilkin, *President Columbia Bible College*

President McQuilkin, a member of our Board, has written this illuminating talk on stewardship and its relation to the grace of giving. May we be stimulated in its exercise through reading this article.

MONEY is a test of character. Most men go down before that test. Our Lord's teachings on money and its use are the only practical teachings for the twentieth century as for the first century. Are we Christians applying those practical teachings?

The parable of the worldly-wise steward in the sixteenth of Luke gives in a vivid way the meaning of Christian stewardship, and draws a remarkable parallel between the material things of this life and the eternal things of the unseen world. The story is quite familiar. A steward was wasting his lord's goods and was required to get his books into shape promptly, as he was to lose his position. Perhaps he had but a few days, but he made use of every minute while he had control of the money. He reduced the obligations of his lord's debtors, probably in this way spending thousands of dollars of his lord's money and having a sort of gentleman's agreement with the debtors that after he was put out of the stewardship they would take care of him as a partial repayment of what they were getting. When his lord discovered this clever trick, he took it, in the language of the street, as a "good sport." "And the lord commended the unrighteous steward because he had done wisely." He does not commend his unrighteousness, but recognizes his cleverness.

It is an interesting fact that many commentators on this parable regard it as a teaching on the unrighteousness of the steward, and a warning to Christians that they should *not* imitate him. It is true that Christians should not imitate the unrighteousness of this steward. But the main point of this story is not the unrighteousness of the steward, but his clever worldly-wisdom in feathering his own nest, as we would say. We as Christians should, in the right way, imitate this wisdom of the unrighteous steward.

Our Lord, in making the spiritual application of this parable, does it by drawing

a series of great parallels. First He says: "The sons of this age are, for their own generation, wiser than the sons of the light." He does not say that the sons of this age are wiser than the sons of light. He says that "for their own generation" they are wiser. That is, this steward who was handling money showed real wisdom in providing for his future, while sons of light, Christian believers, show none.

Let us set down briefly the several spiritual messages that the earthly story illustrates:

1. *Christians are stewards.* As the man in the story possessed not one dollar of his own but handled his lord's money, so the money and other material things that we are handling are not our own. We are stewards handling God's property.

2. *This stewardship of ours is temporary.* "It shall fail" (vs. 9), come to an end, just as the stewardship of the man in the story came to an end. Our stewardship will come to an end either at death or at the coming of the Lord Jesus Christ.

3. *The money and material things that we handle here are shadows.* The riches of the unseen world are real. This is the meaning of our Lord's statement in contrasting "the unrighteous mammon" with "true riches": "Who will commit to your trust the true riches?" The word "true" in this verse (vs. 11) has the sense of "real" as contrasted to that which is the shadow. In the same sense our Lord is "the true Bread," "the true Vine." How different this is from the estimate of men. They regard spiritual things as shadowy things and earthly wealth as the real thing.

4. *In the other world we shall have that which is our own,* while in this life we are handling that which belongs to Another. "And if ye have not been faithful in that which is another's, who will give you that which is your own?" (Vs. 12). No man on earth owns material things. He temporarily has the use of them. However, the use that he makes of them will determine whether he will possess anything of his own in the other world. How poor will some rich Christians be over there!

5. *Faithfulness in very little here is the mark of faithfulness in very much over there.* "He that is faithful in a very little is faithful also in much: and he that is unrighteous in very little is unrighteous also in much." However great may be our material possessions here, they amount to but little compared with the riches of that other world. As the bank president watches the errand boy who is faithful in handling pennies and postage stamps and recognizes that he will be faithful in handling thousands or millions of dollars, so our Lord, seeing a faithful Sunday School teacher or a faithful housekeeper, recognizes that they are training to take care of responsibilities infinitely greater in the unseen spiritual world.

6. *Every man must choose between serving the present world, which our Lord calls "mammon," and serving God.* "No servant can serve two masters: for either he will love the one and hate the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon."

7. *The message of the parable is to lay up treasures in heaven.* He that lays up treasure for himself is not rich toward God (Luke 12: 21). "Lay up for yourself treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through and steal: for where your treasure is, there will your heart be also" (Matt. 6: 20, 21). This laying up of treasure in heaven is represented in the parable by making friends who receive the steward into their houses. Our Lord's

application is: "And I say unto you, make to yourselves friends by means of the mammon of unrighteousness; that when it shall fail, they may receive you into the eternal tabernacles." The teaching is that as the steward enjoyed the comfort of being cared for by his friends because he provided for that very thing while he handled the money, so we Christians will have the treasures and riches of the eternal world if we are faithful in our present stewardship.

Paul sums up the attitude that he as a faithful steward had: "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. 4: 18).

The Master's message on money is to use money to provide for the needs of ourselves and those for whom we are responsible in this world, and to use *all the rest* for one purpose only, to be rich toward God, laying up treasure in heaven. It is not accurate to say that one-tenth of our money belongs to God and nine-tenths to ourselves. It is indeed well for Christians to set aside a minimum of one-tenth for the Lord as a recognition of God's ownership of the whole ten-tenths. It may require all of the nine-tenths to provide for our necessities. But in the case of those who have more money than they require for personal needs, they should see that it is safely invested. And the only safe investment is in God's treasury.

In the Illustration Round Table of the *Sunday School Times* in the lesson on the Rich Man and Lazarus, there was quoted this suggestive verse:

"The angels from their thrones on high
Look down on us with wondering eye,
That where we are but passing guests
We build such strong and solid nests,
But where we hope to dwell for aye
We scarce take heed one stone to lay."

A Serious World-Wide Condition

By Pastor O. R. Palmer

That we are in the midst of a serious world-wide condition, few, if any, will deny.

Governments are in a state of flux.

Millions are out of employment.

Old orders and standards are giving way.

A so-called order of self-expression, of individual liberty, of license, a condition rotten at the core, has taken the place of sobriety, modesty, propriety and purity.

We are in the midst of a movement denying the Word and authority of God, scoffing at spiritual verities, flouting morality, disrupting family life, and preparing the way for that dreadful time spoken of by Jesus, when it shall again be

"As it was in the days of Lot." (Luke 17:28; Gen. 19.)

The present unrest, the lawlessness, the revolt against existing governments and authorities, indicate the approaching end of Gentile rule (Luke 21:24), the reins of government passing rapidly into the hands of men influenced and controlled by the unseen powers of darkness. This will usher in times when it shall again be

"As in the days of Noah." (Luke 17:26; Gen. 6.)

This brings in its train the condition spoken of in the Word of God: "Distress of nations, with perplexity, men's hearts failing them for fear, and for looking after those things which are coming on the earth."

A Significant Event is About to Take Place

The Son of Man is Coming (Luke 21:25–27)

To take away His own, and to bring judgment upon an unbelieving, blasphemous, wicked world.

THE WORD OF GOD DECLARES JESUS WILL RETURN

"I will come again." (John 14:3.)

"This same Jesus shall so come in like manner as ye have seen Him go into heaven." (Acts 1:11.)

"The Lord Himself shall descend from heaven." (I Thess. 4:16.)

"The coming of the Lord draweth nigh." (James 5:8.)

WORLD EVENTS PROVE IT

The return of the Jews to their own land, and the disruption of present world governments. (Luke 21:24–27.)

The "distress of nations."

The abounding lawlessness. (Matt. 24:12.)

"Perilous times." (II Tim. 3:1–4.)

A Glorious Day for the Saved

For when Jesus Christ appears it will be, first, to take away those who belong to Him, when He receives them to be with Himself and to share His glory. (I Thess. 4:16–18; John 14:1–3.)

"So shall we ever be with the Lord."

His "reward is with" Him (Rev. 22:12) and sorrow and sighing shall be no more. (Rev. 21:4.) Surely He comes quickly, even so. (Rev. 22:20.)

But a Dreadful Day for the Unsaved

Upon whom "The Day of the Lord" will come as "a thief in the night," for when they shall say "peace and safety, then sudden destruction cometh upon them." (I Thess. 5:2–3.)

"As a snare shall it come upon all them that dwell on the face of the whole earth." (Luke 21:34–35.)

"Punished with everlasting destruction." (II Thess. 1:8–9.)

"The wicked shall be turned into hell, and all the nations that forget God." (Psa. 9:17.)

(*Continued on page 32*)

The Revelation of Jesus Christ

(Seventeenth in Series)

By Pastor J. C. Sisemore

OUR Scripture lesson is the nineteenth chapter of Revelation. In our studies in the book of Revelation, we came from the first scene yonder in the Isle of Patmos, where Jesus revealed Himself to John, on through the seven letters to the seven churches; and then to the fourth chapter, where we saw heaven opened and the voice was heard saying, "Come up hither," which we believe is the picture of the translation of the saints into glory and a fulfilment of I Thess. 4: 13-18. After that, we came to chapter five and took a look into glory and saw God the Father seated on the throne with a seven-sealed book in His hands which no man in heaven, in the earth, nor under earth, was worthy to break the seals and open. As John began to weep, one said to him, "Behold the Lion of the tribe of Judah," and John looked for the lion and saw a Lamb as it had been slain. This was Jesus, and He only had authority to take the book and break the seals.

The seven seals took us into the great tribulation period. The seventh seal opened into the seven trumpets, and the seventh trumpet opened into the seven vials. All this took us through the great tribulation, beginning with the 6th chapter and closing in the first part of this 19th chapter.

We have come now to the culmination of the whole thing. We have seen the rise of both political and ecclesiastical Rome, and have also witnessed the fall of Babylon, which is a type of Rome. For seven years this awful tribulation has been going on. Thousands have been put to death because of their faith in God. The great multitudes have refused God's offer of mercy and have accepted the Antichrist and have believed his lies. The wrath of God is full. The King is ready to rise with healing in His wings and come forth to claim His purchased possession, which has been under the misrule of Satan for nearly 6,000 years. The devil offered the kingdoms of the world to Christ if He would only worship him, but Christ refused. The Antichrist, however, accepted the offer which was made to Christ, and became the false Christ and temporary ruler of this world, energized and empowered by the devil himself.

The Four Alleluias of the Saints in Glory

In the first few verses we come to the four alleluias of the glorified saints. "And after these things," that is, after the downfall of Babylon, he heard these voices in heaven, saying, "Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God." Salvation in its fullest is here set forth. We are justified from

past sins when we accept Christ as Saviour, but we are waiting for glorification of the body with Christ. These saints have that glory now and are praising God because of it. God's judgments are true and righteous. We may judge people wrongly, but God never does. All judgment is committed to the Son and He will make no mistakes. We can well afford to leave all judgment and all vengeance to God, who makes no mistakes.

The great whore, the old mother of harlots, has been judged. This old false system, headed up by the Roman church, is the false bride of Christ. She is the mother of spiritual fornication and adultery and has led the whole earth into spiritual fornication. She has put to death thousands of the true followers of Christ, but now we find God avenging the martyrs by judging her.

"And again they said, Alleluia. And her smoke rose up for ever." No end to her punishment, once God begins to judge her.

Next we see the four and twenty elders and the four living creatures falling down and worshipping God and echoing the great "Alleluia."

Following this, John hears a great multitude, as the voice of many waters and as the voice of many thunderings, saying, "Alleluia (which means 'Praise ye Jehovah'): for the Lord God omnipotent reigneth." This great throng is evidently composed of the redeemed of all ages, including the martyrs of the great tribulation period who have believed the preaching of the gospel of the kingdom and have been martyred for their loyalty to Christ. They are all here now, and all are shouting Alleluia, because Christ the righteous judge is coming into His own.

The Marriage Supper of the Lamb

Verses 6 and 7 go together. The redeemed in glory were singing and shouting and praising God because the time had come for Christ to take up the reins of government in the earth, and just preceding that came the marriage of the Lamb and marriage supper or feast.

"The marriage of the Lamb is come, and His wife hath made herself ready." There is no doubt as to the identity of the Lamb. It is Christ, "the Lamb of God, that taketh away the sin of the world." Who is the Lamb's wife? There are different views of this and possibly none of us can speak with absolute authority, but it seems clear to me. There are good Bible expositors who teach that the bride, or wife, here is restored Israel. It is true that Israel was once the wife of Jehovah but through spiritual fornication she has been divorced. She is to be restored again when she repents at the return of the Lord in glory, but she could hardly be called the bride again. I believe the bride and the Body of Christ are the same. Just as Eve was both the bride and body of Adam, so the true church is the body and bride of Christ. I mean by the body and bride all the redeemed of this grace dispensation which began at Pentecost and closes at the rapture. "Christ loved the church, and gave Himself for it; that He might present it to Himself a glorious church not having spot or wrinkle." Eph. 5: 25, 27. Then follows the statement that to her was granted that she should be arrayed in fine linen, which is the righteousness of saints. It is symbolical of the righteous robes of the Lord Jesus, which He is to furnish. The invitation is still going out to be present at the marriage supper of the Lamb.

In Matthew and Luke, we read of a certain king who made a great supper for his son and sent invitations out to certain guests who made excuses and refused to attend. The same is being done today. The invitation today is, "Whosoever will, let him take the water of life freely." The great multitudes are still making excuses and refusing the invitation. God closed the invitation to those who made excuses. He will close the invitation to you some of these days, and it may be soon for many of you.

In one of the accounts we see one who came in without a wedding garment, but the king discovered him at once and had him cast out into outer darkness. This one had sought to enter glory with his own self-righteous garments, but it wouldn't work. It won't work at all. All who enter glory must go clothed in the garments of Jesus Christ, which have been made white by His own precious blood. I used to hear them sing a little chorus something like this:

"I'm a gonna wear my robe,
Without spot or wrinkle;
I'm a gonna wear my robe,
Without a blemish;
I'm a gonna wear my robe,
Without spot or wrinkle;
Standing on Mount Zion
With the Lamb of God."

Thank God, it is true. All the saints of all ages will be clothed in the true righteousness of Jesus Christ.

The Wedding Guests

Who are the wedding guests? I have heard all manner of answers to this question, but only one can be right. Personally, I believe they are the redeemed of the Old Testament period together with the tribulation saints. They are present simply as guests, as the church alone is the bride.

The Revelation of Christ in Glory

Here John sees heaven opened again, as he did in chapter 4 and in other places. Heaven is opened in order that the Christ of glory may come down through the vaulted heavens to take up His rule and reign in the earth. He comes forth on a white horse. Once before we saw Him riding into Jerusalem, but that time He rode a little ass and rode into Jerusalem in humility. Here He comes riding this white steed, which is symbolical of victory. Once before we saw one riding a white horse, but there it was the Antichrist, the false Messiah. Here it is Christ Himself coming to judge and make war, as we read in II Thess. 1:7–10; and Matt. 24:29, 30. It is the fulfilment of Acts 1:11, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." He went bodily, literally, visibly, and He is coming back in the same manner.

He comes clothed in a vesture dipped in blood, and His name is called "The Word of God." This blood-spattered garment is not a picture of His shed blood on

Calvary, but rather the symbol of the blood of the wicked and unbelievers which have been judged and committed to the winepress of the fierceness of His wrath. Here we should compare Isa. 63: 1–6, where this is plainly said to be the answer.

We might well bring in the first Psalm here also. "Ask of me, and I shall give thee the heaven (nations) for thine inheritance." "And thou shalt break them with a rod of iron."

The saints in glory follow the Lord on white horses, clothed in white linen. This is the final victory. The misrule of man has been going on long enough. Man has utterly and miserably failed, and the earth has turned away from God and has accepted the Antichrist instead. Atheism rules the world for a brief time, but the rightful king is soon coming, and when He comes He will dash the kings and kingdoms of this earth to pieces and will set up His own kingdom. This is the scene which Nebuchadnezzar saw in his dream. He saw a stone fall from heaven and crush the feet of the image. The ten toes of the image are symbolical of the ten-kingdom revived Roman Empire, which will rule the world just before the return of the Lord. Christ is the stone, and He will certainly crush the world powers at that time.

He will slay the wicked of the earth with the sharp sword which goeth forth out of His mouth. This sword is the sword of the Spirit, The Word of God. He has on His vesture a name written, KING OF KINGS, AND LORD OF LORDS.

The Last World War, or the Battle of Armageddon

Beginning with verse 17, he sees an angel standing in the sun and crying to the fowls of the heavens to come up to the supper of the great God that they may eat the flesh of kings, and the flesh of captains, and the flesh of the mighty men, as well as the flesh of all bond men and free men. In other words, all who have not accepted Christ during the tribulation period will be in for this judgment. They are to be slain by the coming of the Lord, who comes as the mighty victor of this great war.

John saw the beast, the last form of Gentile world power headed up by the political head of Rome, and all the kings of the earth and their armies, gathered to battle against Him that sat on the white horse. How futile, how perfectly absurd, for them to go out to battle against Christ! Yet, that is the history of unsaved men of all ages. The prince of Rosh (Russia), the king of the North, will be there with his armies. The kings of the east, or of the sun-rising, will be there. The three demon spirits like frogs which were belched forth from the mouth of the dragon, have also gathered large armies together here that they may fight against Christ and the armies of heaven. This will be the final battle of Armageddon. It is the battle spoken of by Joel which is to take place in the ancient hill and valley of Megiddo, west of Jordan in the plain of Jezreel. No doubt the beast and his armies have seen the terrible sign spoken of by the prophets, and by the Lord Himself in Matthew 24. The sun has refused to shine, the moon has turned to blood, and the stars of heaven have fallen. The sign of the coming of the Son of Man has been viewed by the whole unbelieving world, and they have gathered together for battle. It is the last effort of Satan, while prince of this world, to establish himself and his throne in the earth.

(*Continued on page 32*)

A Week With George Nazaruk

By Moses Gitlin

Church in Ozenin, Poland

(George Nazaruk in center)

You will notice on the picture that the windows of our church are broken. On the second Sunday in November a man from Ozenin, angry because his wife and daughter were coming to our meetings, came into our church half drunk and, with a knife in his hand, started straight for me up in the pulpit. Some of the brethren tried to stop him and he turned on them. They succeeded in putting him out, but he began breaking the windows of our church just when we had invited the photographer to come and take a picture of the congregation.—George Nazaruk

---

On Saturday morning, December 5th, I left the village of Krasnosilje, in company with a brother who kindly offered to help me carry my two small handbags, while I carried some books. We had two miles to walk in order to get to the autobus. Two other brethren accompanied us part of the way. The sun was up quite a bit. Above it, and on both sides of it, stood pillars of light. "We shall have a snowstorm today," remarked my guide. Later in the evening I was convinced that our Ukrainian peasants certainly can read the signs of the heavens.

It took us an hour and a half to make the 30 miles to the city of Rowne, along one of the paved roads of Wolyn (which are rare, comparatively speaking). Upon our arrival in the city of Rowne-Wolyaskie there broke a furious snowstorm. It made me feel like going on to Warsaw, but I prayed for determination to hold on to the end on the way in which the Lord had put me. Upon arriving at the home of the deacon of the local evangelical assembly, I received my mail, which included three letters from Mrs. Gitlin urging me to return home. She argued that forty days was a long enough time for Moses to be away upon the mountain (I was in the forty-first day of my itinerating trip) and that I needed to get home for some personal rest and to attend to some matters of business. My own heart felt the homeward pull, but I remembered that the following day was the first Sunday of the month (Communion Sunday) and I thought it best to visit some church. An

urgent invitation from our Brother George Nazaruk was also at hand, so I decided to go to Ozenin.

The deacon, Brother J. Bielica, kindly proposed to accompany me, and I most gladly accepted his company. We had to change trains twice, as the train schedules were off time because of the storm. When we finally alighted from the train in Ozenin, we were horrified at the progress the storm had made. We could hardly keep our eyes open, even though we walked in the same direction as the wind. Neither of us knew the way to Brother Nazaruk's. We set out for the main road. Not a soul in sight! Before very long, we were happy to see a wagon approaching us, the driver of which told us to follow this main road, as it would bring us into the village. We plunged on and on, till we finally got some guidance by means of a distant light. Reaching that house, we learned that we had gone astray. We were directed to the prayer house. After some more hard plowing through the deep snow and difficult sailing against contrary winds, falling down on a frozen lake from the abrupt shore (happily, it was not a long distance fall), we met a man with a pail full of water, which is a sign of good luck, according to Ukrainian folklore. Upon inquiring the way, we learned that he was a believer. He took us into the home of another believer, where we got a little rest, and then we were taken to the prayer house.

There was supposed to be a young people's meeting that evening, but owing to the unpleasant weather the few who came cancelled the meeting. Now, however, they got busy and called together the believers who lived nearby. We had a precious time of prayer and praise. I was led to give a message from Psalms 16:8, about the godly exercise of living in the presence of the unseen Reality. A goodly and godly volume of prayer went up to God for His help along the way.

Brother George Nazaruk lives some two miles away from the church, right in the midst of the fields. Not being certain of my arrival, and because of the uncertain weather, he was not present at the meeting.

I was invited to stay overnight in the home of believers whose son was formerly a student at Radosc but is now in the military service. We had about a mile and a half to walk to reach the home. Happily, the storm had ceased. However, I found myself so exhausted that every time I had to drag my foot from some deep layer of snow I felt the aching of my tired legs.

The dear people welcomed me quite well upon my entering the home. A few minutes later, however, the mother and daughter of the home came into my room with radiant faces, begging me to pardon them for not greeting me more warmly, as I had not been introduced to them and they did not recognize me at first. I drew from it the spiritual lesson that our welcoming of the Lord Jesus also depends upon the measure in which we recognize Him as to Who He really is.

The sharp, contrary winds and much walking through the deep snow must have tired me out, for I slept most soundly all through the night. My breakfast this time was richer than usual, for the potatoes were fried in seed oil and there was also sour milk.

On my way to church I visited a poor believing widow, whose daughter is working at our home as a domestic helper. The Lord provides for this widow partly through her daughter, and she is quite happy in the Lord. Her oldest son is an unbeliever. He got into Ukrainian nationalistic politics, was arrested, severely beaten up, and is now awaiting either death or the death sentence. Both mother and daughter are spending three days at a time in fasting and praying for him.

Upon entering the prayer house, Brother Nazaruk motioned to me to come forward, and there he greeted me with the holy kiss right in front of the entire congregation. The church was fairly filled. Brother Nazaruk tells me it would have been overcrowded, had it not been for the unpleasant weather. During the night a rain had fallen, and a light frost had caused the roads to become quite slippery.

The Scripture portion was read by Brother Nazaruk from Isiaiah 6, and the Lord laid it upon my heart to bring a message on a similar case. I was asked to bring a second message before the breaking of bread and I gave a brief Bible study on Isaiah 52: 13, 14. Hearts were touched by the description of the marred visage of the Servant of Jehovah.

After the breaking of bread, Brother Nazaruk announced that I was available for a week's evangelistic services. The congregation expressed their approval, and the list of places to be visited was suggested and agreed upon.

The evening service was announced to be held "when the lamps will be lit." The audience was a little smaller in the evening. At the close of the meeting there was a season of congregational prayer. One brother praised the Lord for the "wonders of the law" which the church was privileged to behold this day. There was praise also for another "wonder". At the morning meeting a note had been read from a brother who requested prayer that the Lord would raise him up from his sickness. His wife, Brother Nazaruk, and others prayed for him, asking God to enable him to come to the evening service. This came to pass.

I spent that night in Brother Nazaruk's home. It is a joy to see him in better quarters. Last year I found him in a little rented room, some 10 x 12 feet. Now he has been enabled by the Lord (and I suppose through help from our Fellowship) to buy a little house. He has his own study, a bedroom, a dining room and a kitchen. It is one of the better type of the old peasant houses, but it has an earthen floor. It needs some repairs to bring it up to the condition of a little respectable village parsonage.

At 2 P. M. Monday we started out on our journey to the next village for a meeting. It continued to rain all day long, so we had the mud back again, which makes it rather hard to walk. One can hardly cover more than three miles per hour, traveling on foot.

We reached the village of Brodow, where we were to hold the meeting in the home of Brother Nazaruk's father-in-law. This is one of the better homes, comparatively speaking. The meeting was held in the larger room. There was a nice little audience, possibly fifty or sixty people. There is no set time in these villages for a meeting to begin. Most folks have no clocks or watches. When the peasant is through with his daily tasks, and the folks in the house find it absolutely impossible to grope in the dusk any longer, and the "luczina" (wood splinters for light) or lamp is lit, then it is about time to think of beginning a meeting. The folks begin to gather, and it takes anywhere from half an hour to an hour for them all to get there.

We sang a number of hymns. By the time I had to preach, the air had become suffocating, the lamp began to go out, and I got really hot. Brother Nazaruk read a portion of the Scriptures, invited to prayer, and then announced (contrary to the custom among Ukrainian Christians) that Brother Gitlin would be the only speaker of the evening. My theme was "The Gentleness of Christ." There was great quietness and solemnity at the meeting.

Four Pentecostal brethren of the more sober type remained for conversation. We had a friendly, quiet, and orderly exchange of opinions regarding some passages of Scripture and also questions in connection with the doctrines about the Holy Spirit. When we parted at 11 P. M., the leading Pentecostal brother kissed me thrice.

Early the next morning some believers came to visit me. One asked where Cain got his wife, another inquired when Paul was caught up to the third heaven. I quoted to them Genesis 5:4 and Acts 14:19, and they were quite satisfied. One sister begged me to teach them some new hymn. I had a job on hand for about an hour before they got sufficiently drilled in it.

My host told me that he had taken a four-mile trip specially to bring over his aged mother-in-law, who had been perplexed by the statement of some Pentecostal brethren that as long as one is not speaking in tongues he has no evidence of the Spirit's baptism and no ground for his salvation. After hearing our conversation with the Pentecostal brethren that evening, her spirit became rested and she decided to give up any connection with the extreme Pentecostalists.

(To be continued)

AN AWAKENING IN A POLISH VILLAGE

The Spirit of God caused an awakening in a Polish village. Some of the Greek Orthodox Ukrainians there got so stirred up that of their own accord they appealed to the authorities for permission to gather together for religious meetings. Before they got the official permission, however, they met privately from time to time. The better educated among them would read aloud some portion of the Scriptures, and then they all would talk about it. They invited the believers from Krasnosilje to come to them several times, and a few regular Gospel meetings were held by them. Last summer several in the village were baptized. Now they hold meetings regularly.

Lord was with us in the meetings, and also blessed some private conversations. We had an interview with an Orthodox priest, who came to the home where we were stopping. He was a Russian refugee. He had been a well-educated man of good standing. Having finished the course in a high military school, he became a higher rank army officer. During the Russian Revolution, he lost everything and went abroad to save his life. Being a good singer, the Orthodox bishop offered him a position as priest. He accepted, and soon became a great and energetic orator during the great religious struggle here in Carpathian Russia between Orthodoxy and Greek Catholicism. He was very successful, and thought he had done something great for the Lord. Nevertheless, he could not find any soul peace. He saw, too, even among the high bishops glaring inconsistencies in the Christian life, and he became greatly disappointed. He came to us, pouring out his heart to us as he told of his disappointment in his life and service. We had a blessed time talking to him.

Another interesting thing happened to us here in this town. We decided to go to a small Jewish hotel for a night's rest before starting in a horse wagon the next day for a far distant town. In the morning, while we were having a cup of tea, a chief of police entered the dining-room and passed by us, leaving the room by another door. In a few seconds both doors of the room were suddenly thrown open and two more policemen entered the room, armed with rifles with bayonets on them. They came directly to us, asking us to show them our passports and tell them who we were, what we were doing, where we were going, etc. We showed them our American passports and told them who we were. Then they politely and respectfully asked us to excuse them, and they left us. They had thought we were communists.

We drove on a horse wagon to a town called Shiroky Lug. Here there are about fifteen believers. The work was started by a brother who had been converted while a war prisoner in Russia. The Lord blessed his testimony, but there was no one to instruct the new converts and to lead the work, so its progress was hindered. On our way to this place, some of the people in another town learned that we were going to have a meeting here and they came also. We stayed here two days and had crowded meetings in the home of our brother. The people listened with great interest, and all our literature was quickly disposed of. On our way home we were stopped by eager people, begging us to sell them books such as their neighbors had gotten from us. We had no New Testaments or any other literature left, but we promised to send some back to them with a brother who would be coming that way soon.

As we passed the home of an Orthodox priest on our way back, one with whom we had had a talk previously, we were invited by him to come into his house for a visit. It was necessarily short, for we were hurrying to fill an appointment in Neresnice. He seemed to be very sincere and was even willing to confess in the presence of some of his members that he was dissatisfied with his formal dead religion and wished to hear of the Gospel, although he knew that his open opinion toward the evangelical movement would bring him hard problems and difficulties. We had a very precious visit with him, having prayer together before we left. He cordially shook our hands and expressed heartiest thanks for our short visit, asking us to come again and tell him more. We heard later that his wife, who had been opposed to him, was now also becoming interested in the truth of the Gospel. May the Lord bless them both! Please pray for them.

When we arrived at the town of Neresnice, we found the small private home full of people waiting for us. We began our service with Gospel songs, introductory reading from the Word of God, and prayer. Then Brother Neprash preached from the text, "Behold I stand at the door and knock" (Rev. 3:20). He talked as simply as he could so that everybody could understand him. The audience showed great interest and seemed to swallow every word that was said.

We then went in still another direction, to the town of Horinchevo, where we have believers and friends. Many here also came to hear the Gospel news, and the Lord blessed the meeting.

Thus we spent two weeks together in service for the Lord. Brother Neprash had to go back to Poland, where another great work was awaiting him. On his return trip he again stopped at the city of Mukachevo for a night meeting there. I thank the Lord for the opportunity of meeting this beloved brother again and spending this short time with him. May the Lord richly bless.

Opportunity in Hungary

Another year of labor in the Lord's vineyard is over, and eternity alone will reveal the results that, by the grace of God, I have attained here in Hungary as your self-supporting missionary. This much I will say for myself, that I have neglected nothing in the work of the glorious kingdom of our dear Lord Jesus Christ.

Praise God for victory! My American passport has been renewed by our State Department at Washington and I am continuing heart and soul in the Master's work. Gatherings of men and women hear the gospel on the market square. I carry on personal work among the merchants and in the shops, distributing Scripture verses and tracts which I have had printed and which I always carry with me. Upon invitation of the school principals and the clergy, I address the high school girls on various Christian topics. These are experimental object lessons taken from Charlotte E. Gray's book brought with me from America. The subjects thus far taken up have been: The Holy Spirit, God's Way of Forgiving, The Light of the World, Ye Are the Salt of the Earth, Alcohol and the Brain, Helpful Christianity, etc., and there are a number of others to follow.

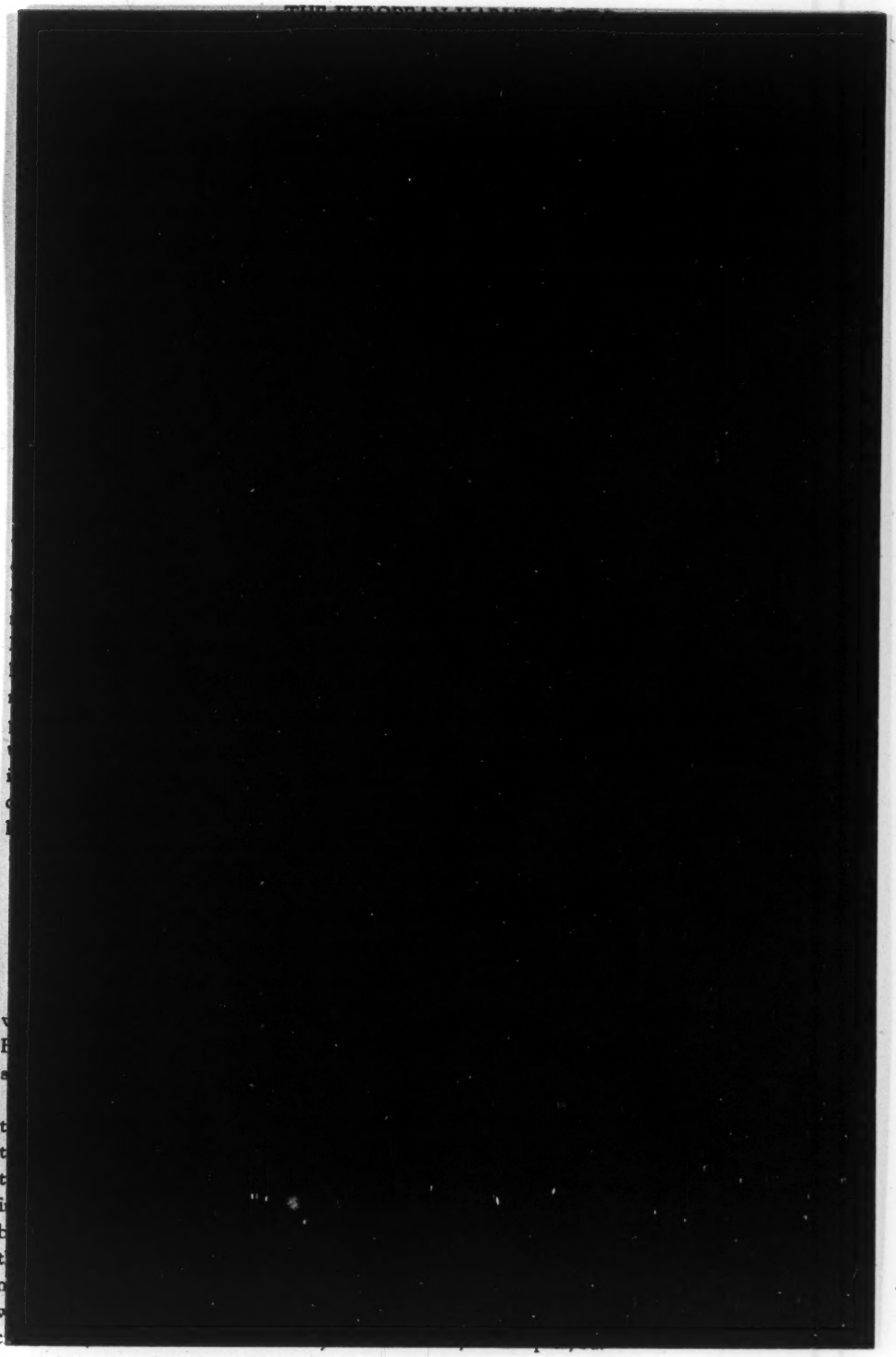
The work among young men, women and children is advancing with evident and blessed results. There is an organization here with a membership of about six hundred, and among these I am now working and organizing Bible study classes. The plan is to extend this work soon throughout the farming territory of this large city of 60,000. The city is about ten miles wide and twenty miles long. This work has been entirely neglected here, even among the large proportion of Protestant population, and I am sure that the work now in hand will have a far-reaching and blessed result.

The small Gosepl song booklet, printed through your help, is now being used by three different groups—a Bible study class of young men, a similar group of young women, and a class of children. I assure you, dear friends, they love the singing and it is of great spiritual benefit to all of them.

On Christmas eve, by God's goodness, it was my privilege to welcome to my table to dinner a number of extremely poor old folks, men and women. Ah, friends, it is indeed true (as everything else He said is true) that "it is more blessed to give than to receive." As they thanked me for the invitation, I informed them that they were the guests of Jesus Christ—I, His unworthy servant, merely invited them in His name. On this occasion I read the Bible to them, gave them a brief Gospel message, and after this played for them the "Hallelujah Chorus", as sung by Trinity choir of 150 voices, on my Orthophonic Victrola brought with me from America. After dinner, we gathered around the lighted Christmas tree and sang Gospel songs from the little booklet. It was a joy to see their happy faces.

I invited a number of young men to a conference in my home with the object of organizing for aggressive Christian work. I had previously discussed the matter with two other men. We have not been able as yet to make any definite plans. I ask your prayers for this as well as for all my other work.

There is another matter about which I want to write to you, dear friends. Some time ago I was asked to be the speaker at a large church meeting held at the large Council Chamber of the City Hall in this city. I selected the theme which has been on my heart for the past twenty years, the title of which I would translate thus: "The Agonizing World of Men! Where is the Remedy?" The paper deals with the being of God, the Bible as God's inspired Word, conditions among men, and the solution and remedy in Jesus Christ our Lord, God's anointed and the only Saviour. All these are based on the Bible and I give the marvelous history of the Bible at the same time. After the meeting, several clergymen, laymen, and a principal of the Reformed Church School, upon congratulating me, said that they had never heard Christian truth brought out so clearly and asked me if it would not be possible for me to have my paper published. I am even now in receipt of similar requests. For some time I have hoped and planned to have this done, but my finances will not permit its publication, especially now, having just been under heavy expense with the return of my family to America. The subject takes up eleven pages of closely written typed sheets 14 x 8.



a bargain with him, finally agreeing upon 305. The wife of this priest said, "You are so evil a people that you make a bargain with the priesthood. You are more generous in the shops. This is our business, and we cannot do it without pay." Of course the people were offended.

On the 28th of November a meeting was appointed in the village of Lebez. Early in the morning the people gathered from eight or nine different villages, and I conversed with them up until 2 o'clock in the night. The next morning people came again, and I was kept in this place. Our difficulty is that people cannot all come at the same time. They come by groups, one after another, so that some days I hold several meetings in one day in the same place.

In the village of Lebez I was asked to take part in the funeral of an unbeliever. It gave me a blessed opportunity to preach the gospel. One person opened his lips in prayer for the first time. A woman told us that she had sought for a long time such a message as we had given. In this village nine souls have prayed for the first time, and two brethren have already testified of the Lord's love. It makes me very happy to know that in this village of Lebez people are praying for me, ranging in age from 14 up to 60. They pray that the Lord will bless my work in His vineyard. We would be very grateful if you could send us some copies of "Gusli" (Russian hymnal). We need at least twenty copies.

GOSPEL OPPORTUNITIES

By Philip Manetz

"If we walk in the light, as He is in the light, we have fellowship one with another, and the Blood of Jesus Christ His Son cleanseth us from all sin" (I John 1:7).

The Greek Orthodox people are very superstitious about religious things. If there is no cross on the Bible, they say it is no good. In one instance, two men came into the Gospel meeting and sat down in the rear of the hall; one of them took his hat off, but the other kept his hat on, for he had noticed that the preacher was reading from a Bible that had no cross on it. The preacher, knowing the reason why he kept his hat on, took up the Bible with the cross on it, and the visitor immediately took his hat off. That is the tragedy of it—they worship crosses instead of Christ!

Please pray that the Lord may bring to naught the purposes of the devil and his followers. Wicked communists have recently begun to disturb our meetings again. Last Sunday they packed the house so that there was no room to move or to breathe. However, the Lord gave us victory, and the meeting was orderly. Toward the close of the meeting, they interrupted, but we refused to argue with them and the meeting was dismissed for the night.

Recently I went again to the little town of Rozana for five days and held Gospel meetings there. This is a new mission station, about 125 miles from my home. The Lord blessed the meetings. The Lord willing, I shall go for a week's trip to Baranowich and hold evangelistic meetings there. This place is about 250 miles from my home. Please pray that God may be pleased to use me as an instrument in His hands for the salvation of many precious souls.

Later—Under date of January 7th, Mr. Manetz reports that in the last meeting at Baranowich five souls responded to the invitation. Praise God for the power of the Gospel of Christ to save everyone that believeth.

REPORT OF A DAY OF PRAYER IN INDIANAPOLIS

"Last Friday was a blessed day for the Christian women of this city. Miss D—— opened the periods for definite prayer with Scripture and led our minds to the needs for prayer. Mrs. K—— led in testimony and praise. There were, I judge, about 300 women present throughout the day. The hour at noon ran a little over time because so many wished to share in it.

"We gave out the leaflet on 'Revival' and 'The Testimony of a Professional Dancer' was in demand. Miss D—— stated very effectively and strikingly some of the facts regarding the situation in Russia. In February we shall give out the Hamilton Fish report. We believe the day of prayer monthly has great blessing in store for us as we pray for the whole body of Christ and for the needs of your field and the world."

If others desire to begin a monthly day of prayer, please write the AMERICAN-EUROPEAN FELLOWSHIP, Prayer Secretary, 1213 N. Franklin St., Philadelphia, Pa.

INCREASED MINISTRY OF MISSES MOTT AND RHODE

MOSES GITLIN, who has a gift for evangelistic effort, is at present holding itinerant gospel services in different parts of Poland. Some of these services are with pastors laboring under our auspices, such as another article in this issue indicates. This gives opportunity for our Radost property to be used. Misses Mott and Rhode are seeking to use these facilities for ministering to women and children from the Warsaw ghetto. It also gives Christian influence and teaching for young believers who need encouragement and development.

Pray that these workers shall have added strength for these labors and that the extra expenses involved shall be forthcoming in answer to prayer.

Vernost's Ministry

The Russian monthly, *Vernost* (Faithfulness, published by our missionary, Alexander Dobrinin, is fulfilling a blessed ministry as it goes far and wide. Over the five years of its existence many appreciations have been sent in, and over this past year literally several hundred grateful readers have expressed their deep thankfulness for the paper.

It may be of interest to our readers to learn that *Vernost* has had over the past year thirty-four literary contributors, from different denominations and countries. Its tone and contents are of high spiritual value.

The paper is read in Africa, Argentine, Australia, Belgium, Brazil, Bulgaria, Canada, China, Czechoslovakia, England, Estonia, Finland, France, Germany, Greece, Japan, Latvia, Lithuania, Norway, Palestine, Paraguay, Philippine Islands, Poland, Roumania, Switzerland, United States, and Uruguay.

In addition to many Russian refugees scattered in these countries who read the paper, there are many other nationalities who, knowing Russian, read this magazine. Among these will be found: Poles, Roumanians, Estonians, Finns, Swedes, French, Americans, English, Czechs, Germans, Lithuanians, Bulgarians, Jews, and Letts. We give herewith several appreciations:

P. Keil, CANADA. "I have been deeply impressed with *Vernost*. It has opened to me a new spiritual way. It is like the great Russian River Volga. Accept my thanks for it. I have mastered several European languages and read many spiritual magazines, but I have not been able to find any like *Vernost*."

P. Koren, URUGUAY. "Continue to send this precious magazine, *Vernost*, to me. I find in it much help and instruction. It is the only Russian magazine that helps us to understand the Scriptures correctly."

I. Fominykh, ESTONIA. "*Vernost* has become more precious to me since its transfer to America. One time I was reading it while a patient in the hospital. One of the physicians, an atheist, saw it on my table and glanced through it. In the evening of that day he came to me with the request, 'May I have this magazine?' 'You have read it already,' I replied. 'But I wish to read more.' The next morning he returned it to me, saying that he liked it very much."

A. Pukhovsky, AMERICA. "Am thankful for the valuable magazine, *Vernost*. After reading them myself, I send them across the sea, and I receive hearty words of thanks from believers in Poland. They write to me that the magazine is wonderful and that in it is an ocean of spiritual truth."

N. Priadkin, CHINA. "In *Vernost* we have joy and comfort, both for church members and unbelievers. Thanks to *Vernost*, many people have begun to visit our meetings, and to others the Holy Spirit has revealed the truth."

V. N. Edlephon-Rennenkampf, GREECE. "I am thirsty to read *Vernost*. It has come into my hands occasionally and I am attracted by it. I have had

varied experiences in my life, but now I wish to stand firmly in the true way. I am well acquainted with Theosophy, but the way of the Gospel is dearer to my heart. A few of us are beginning to study God's Word together. Do not refuse to give us this spiritual food. I am not able just now to send you the subscription price."

SAFE IN THE ARMS OF JESUS

DEAR BROTHER:

I wish to let you know that we were recently overtaken by a great sorrow. We lost our only son, a boy of seven years. He had been going to school and he caught a bad cold. We noticed that his temperature was high during the night, though in the daytime he seemed well. In a few days he became worse. At first we did what we could for him without outside help, but then we had to call a doctor, who decided that he had diphtheria and gave him an injection. However, it did not help him. Then we called for a child specialist, who seemed to help him greatly. The high temperature was gone and he seemed almost well. I went to another town to hold some meetings. At the close of the Sunday morning service, I saw a brother coming from Luniniec. I knew at once that something was wrong. He told me that my boy had died.

He was a fine little boy. Though so young, he behaved himself like a grown person. He knew much poetry by heart and many verses from the Bible, and loved to quote them often. He enjoyed singing the gospel hymns, which gladdened our hearts. He loved to distribute tracts among people who did not know Jesus Christ as their Saviour. He used to take them with him to school and give them to the children. Before starting to school, he usually knelt down and prayed, asking the Lord's blessing during the day and His protection from all bad people. Then he bade his parents good-bye and went to school.

While he was sick, he often told us not to try to make him well because he wanted to go to his Saviour and sing for Him there in heaven. Whenever he felt worse, he prayed and asked us to pray for him also. He was praying until he died. Just as he was about to pass away, he asked them to sing a gospel song for him. Then he turned to his

mother and told her that he was dying. His face was shining and a smile was on his lips.

We buried him in a city cemetery. Many other people besides the believers were present at the burial service, for they wanted to see how the believers bury their dead. His schoolmates made two beautiful wreaths and carried them in front of the casket. Many people who were present at the burial service were deeply touched by the Word of God. May the Lord help them to give themselves to Him!

We are having a trying time, but I take for myself a text in I Peter 4:12, 13 and rest on it. My wife is very weak and grief stricken. Today she went to the market, but we found her at the cemetery by the grave of our son. I am afraid she might get sick herself. Please pray for her. I take it all as from God's loving hand and thank Him for all He brings into my life.

Yours in Him,

K. JAROSZUK.

g Peasants in Poland

(Translated from the Russian)

inhabitants of the East District of Poland, although they are officially members of the Christian church, differ very little from the people of very distant parts of Siberia. The older people, and especially the women, almost everywhere are illiterate. They listen to the reading of God's Word in their church, but it is read in the old church Slavonic language, which they do not understand. Every Greek Orthodox church member knows some prayers and observes certain forms of worship, but although he visits the church and fulfils all the demands of the ritual, he remains as a heathen or an atheist. The Greek Orthodox priests are not highly respected, and very often they are hated, because they take much money for baptisms, marriages, funerals, confessions, and holy communion. Nevertheless, the Greek Orthodox member, being filled with fear, kisses the hand of his priest. This is the same kind of fear as is inspired in him by icons and the cross. Under these sacred emblems he smokes, utters bad language, and drinks whiskey, at the same time whispering words of prayer that he does not understand and looking at the icon with fear in his heart.

Sometimes evangelical believers are persecuted because of false stories that are circulated about them. They are accused of being compelled to sign their names with blood and are said to break the cross and icons. Greek Orthodox people erect great wooden crosses on the roads, but at night they are afraid to pass by them. Some of these Greek Orthodox people would not go into a cemetery or an empty church at night for a million dollars, because they think that all these places, as well as the world in general, are filled with demons.

Who is Jesus Christ? The Greek Orthodox here in Poland does not know. He thinks that Nikolay (maker of miracles) and John Kronshtadsky (famous priest) were more important than Christ.

The ignorant Greek Orthodox in Poland does not believe in salvation through the Blood of Christ, and the Word of God itself means little to him; but he believes in visions and witchcraft. He thinks that physicians, hospitals, apothecaries' shops, and medicine exist in order to torment people and destroy them. His meeting with the priest, he considers a bad omen. If he meets a hare, or a woman with empty water vessels, it means ill fortune for him. He carefully keeps Christian holidays, but he does not know their meaning. On the day when the church commemorates the beheading of John the Baptist, he does not eat any food which reminds him of anything round. On the day when they observe the dedication of the baby Jesus in the temple by Simeon, they sanctify a special candle to prevent thunder storms in summer.

There are always great markets in the town at the time of the Christian holidays, and much drinking of whiskey. This is more in evidence at that time than on ordinary days. After Christmas and Easter, the hospitals are usually full of beaten people and the prisons are full of arrested ones. The Greek Orthodox people also celebrate many purely heathen festivals. Superstition and darkness surround the local inhabitants. For many hundreds of years these superstitions have had them in their chains.

The material life of these people is also extremely poor. One can hardly imagine the poverty in which they live. Their huts are dirty, insects torment the children, soap and light are almost unknown in their homes. In many houses there are no chimneys, and the smoke comes out through the door, while the walls, ceiling, and floor are covered with soot. Diseases of every kind abound in such conditions. In Polesie there are entire villages where the people are all tubercular. In Poland as a whole, an average of 150 a day, or one every ten minutes, die from tuberculosis alone. The death rate among the children is terrible—in some places it reaches 60 to 70 per cent. Only very strong constitutions can survive. Then there are the terrible conditions caused by the use of whiskey and tobacco, and by frequent fires. Some one has said that among the Russian people here in Poland the "green snake" (drunkenness) and the "red cock" (fire) have for a long time been made "domestic animals". Then, too, many houses that were destroyed during the War have never been rebuilt and the people are living in mud huts. This is a true picture of living conditions here.

Please do not think, however, that the hearts of these people are hard. Oh, no! They are deep seekers after God. The poor Greek Orthodox wishes, waits, seeks, and prays for salvation—in his soul there is a thirst for eternal life—and when the gospel is presented to him, he is deeply stirred. Being exhausted and tormented, he rushes to the Source of living water. In some places, whole villages have been converted to the Lord.

When these people are born again and the spiritual life begins to assert itself, a change is also seen in their outward life. The gloomy faces, the dark huts, the uncultivated fields—all are changed. One can see fulfilled the Word of the Lord—"The people that sat in darkness have seen a great light." They now feel that they are creatures of God, the temple of the Lord, and that they have a goal in their earthly life. They are full of the joyful hope of eternal life after death. Life becomes full of meaning, and they can better understand even earthly sufferings.

The brethren and sisters in America who have given of their means for missionary work, can thank the Lord and rejoice. Their prayers, help, and efforts have not been in vain, but have brought forth rich fruit.

WORK AMONG THE POMAKS IN BULGARIA

(Translated from the German)

By Constantine Marvakoff

In November our work advanced a step farther, in that we made some new friends and acquaintances. They have not turned Christian, but they are getting better acquainted with my work among them and are willing, yea glad, to listen and to find out what I have to say. I visited six villages during the month of November. Some of them I visit two or three times, some only once, monthly. The city of Nevsokoy has been visited five or six times monthly, that is, every market day, whenever the people come there to sell and buy. The other week days I use for visiting the villages where I have already become acquainted with some of the people.

In December, the Lord willing, I will try to operate my lantern slides and show a few pictures from the Old and New Testaments. It is hard for the people to remember what has been said, but if they see a picture of a certain Bible character on the screen or wall they can remember longer. Our Society gave me the lantern slides.

There are many difficulties in the work here, but we must keep in mind God's plan for the salvation of souls through the preaching of the Gospel of a crucified and risen Lord. Every servant of the Gospel should join in with the Apostle Paul in saying: "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." God wants the Pomaks to be saved, but He can not do it as long as His servants are ashamed of the Gospel of Christ—the power to save. Therefore, we want to ask the Lord to make us like the Apostle Paul, who was not ashamed to preach the full Gospel. I am asking this for myself and for every servant of God.

We have started a Sunday School in our little church, beginning with eight children who attend regularly. Some others come, but not regularly.

We have good opportunities to take some nice pictures, but at present I have no apparatus to make pictures. Perhaps some time in the future this can be accomplished.

A Defense of Orthodoxy

We were much interested in reading this article in "The Literary Digest". It reviews a defense of the Evangelical position from the pen of Dr. Frank E. Gaebelein, headmaster of the Stony Brook School for boys. Dr. Gaebelein is the son of the president of the American European Fellowship and we are sure our readers will be glad to read his able article on God's saving truth.

An Orthodox Christian knocks the stuffing out of the straw man set up by the higher critics.

Mildly impatient, he tells us that enlightened orthodoxy doesn't believe that the world was created on a certain fine day in 4004 B. C., or that one fair morning God sent to the earth a corps of angels bearing a copious edition of King James Bibles, freshly printed and neatly bound in black leather with gilt-edged pages.

Yet the caricature persists.

The orthodox view of the Atonement, says this champion of the faith, is lampooned as a horrible doctrine savoring of the slaughter-house, conversion is made synonymous with the "hit-the-trail" methods of high-pressure revivalism, and foreign missionaries in general are thought to bear a likeness to the missionary in Somerset Maugham's "Rain", who went to pieces under a Freudian impulse.

The would-be sophisticates simply can't be made to see that one can believe and still preserve his intellectual honesty. Now their own intelligence is questioned.

The defender of the evangelicals in this instance is Frank E. Gaebelein, organizer and headmaster of the Stony Brook School, and director of the National Bible Institute. He bangs the critics' heads together, in an article in *The North American Review*, and then tells us how the evangelical reconciles his first-century faith with twentieth-century categories of philosophy and science:

"First of all, the intelligent evangelical bases his religious thinking essentially on facts. For him the question of the historicity of the Bible, especially of the New Testament records, is fundamental.

"Christianity is a religion of fact. Either Christ did or did not live, teach, and minister in ancient Palestine.

"Whether Christ died upon the Cross of Calvary is again at bottom an historic question. So also is the inescapable problem of the Resurrection, though modern men are prone to forget that this vital event too is capable of historic demonstration.

"Back in the eighteenth century, Gilbert West, in the confidence of his deism, set out to overthrow the historicity of the Resurrection, examined the evidence, and was converted in writing his memorable 'Observations on the History and Evidence of the Resurrection of Jesus Christ', an argument which Dr. Samuel Johnson declared impregnable.

"In 1930 Frank Morison, instead of writing the skeptical treatise he had long contemplated, published instead his fascinating psychological study, 'Who Moved the Stone?' [reviewed in these pages May 10, 1930]. The empty tomb, he found, is not so easily explained away as those who, lacking first-hand study of the sources, fondly believe. One may speak glibly of a spiritual resurrection, of overwrought and nervously unstable disciples, or of the vision theory of Strauss, but the disturbing fact of the rolled-away stone, the empty tomb, and the undeniably far-reaching and cumulative influences of that first Easter morning remain.

"Like Paul, the evangelical believer of today looks at this question from an intensely practical point of view. 'If Christ be not risen from the dead,' declared the apostle, 'then is your faith vain; ye are yet in your sins.' "

The evangelical of 1931, continues the writer, tries to base his belief on honest fact. He notes that there is documentary evidence of every important event in antiquity, that however much the higher critics pare down the synoptic gospels, the core remains supernaturalistic. And, requiring intellectual integrity of himself, he asks the same virtue of those who caricature his views. He is not imprest with the obscenities of this higher critic, the shoddy scholasticism of that one, or the clever wordiness of the other. The spade of archeology is a better witness.

For instance, the writer notes that the flood of Genesis has long been attributed to a Babylonian myth portraying the passage of the sun god in his boat through the heavenly ocean.

"Yet Dr. C. Leonard Woolley's excavations have

actually unearthed eight feet of sediment that could have been deposited only by a deluge of unparalleled proportions. Similarly, archeological investigations of the Ziggurats of Mesopotamia afford a basis for an actual Tower of Babel, while excavations in Palestine have shown us that the walls of Jericho fell after all.

"For years every liberal Old Testament scholar has maintained with utmost confidence that the Book of Daniel dates from the time of Antiochus Epiphanes (c. 170 B.C.) rather than from the sixth century B.C., when the historic Daniel lived. This conclusion has long been a commonplace of Biblical criticism.

"But on January 10, 1931, the New York *Times* carried a significant statement by Sir Charles Marston, British archeologist: 'Many Biblical archeologists have doubted the authenticity of the Book of Daniel, but this discovery does much to confirm the historical accuracy of the story of King Belshazzar. Cuneiform writings of the sixth century B.C., inscribed on clay tablets nearly 2,500 years ago, have already been deciphered, giving clear-cut evidence of the reality of Belshazzar and remarkable confirmation of the subject-matter of the fifth chapter of the Book of Daniel. I believe the fifth chapter of the Book of Daniel ranks next to cuneiform literature in accuracy, so far as outstanding events are concerned.'

"Unfortunately, higher critical scholarship is loath to revise its 'assured results', so that the intelligentsia, who neither read the Bible nor derive their view of its trustworthiness from first-hand sources, are still bound by the conjectures of a past generation."

His own inner experience also confirms the beliefs of the evangelical. Objectively, too, we read, there is plenty of evidence that the New Testament faith still works. In the last analysis the evangelical is not concerned with the gibes of the intelligentsia. He remembers what St. Paul said: "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he can not know them, because they are spiritually discerned." St. Paul was but following his Master, Who said: "Except a man be born again, he can not see the kingdom of God."

"The realm of the spiritual," says Mr. Gaebelein, "stands quite apart from the merely human plane; one enters it only through a transforming inner experience of God through Christ." Little wonder, then, he remarks, that minds lacking this experience "see in Christianity nothing but dogmas, ritual, or ideals outmoded by modern thought."

"Finally, the intelligent evangelical is a much more tolerant person than his caricaturists realize.

"The clashes of denominationalism, the aberrations of the organized Church, he recognizes and deplores. When the Church substitutes for the proclamation of the Gospel the objectives of social and moral reform, he fears that it has deviated from its central purpose.

"However worthy and essential such objectives may be, they follow, not precede, the Christian evangel, and to give them the first place is to put the cart before the horse. Only, therefore, in so far as it obeys the great commission of Christ to make known the good news does he consider the organized Church spiritually effective.

"True Christians he finds in many folds and even outside the recognized communions. Baptists, Methodists, Presbyterians, Lutherans, Episcopalians, Roman Catholics, many another creed have, in his mind, no monopoly on vital religion.

"The hall-mark of the real follower of Christ, the badge that unites all true believers, is, for him, a common acceptance and submission to the will of the Risen Christ, the divine Savior, the One Who, in the words of John the Baptist, 'taketh away the sin of the world.'

"Love, joy, peace, long-suffering, gentleness, goodness, all the other great virtues he recognizes as essential indications of the Christian life. But he also realizes that these, as Paul says, are 'the fruit of the Spirit', and that the one thing needful is the transforming personal relationship to Christ the Savior."

"Thank you for sending me the HARVEST FIELD. I was on the verge of giving it up because I just couldn't find time to meditate on its precious pages —precious because it has taught me how to pray intelligently for the work of our Lord in Europe, and it has also inspired my own heart to undergo perplexing troubles here. May God bless the messages of the HARVEST FIELD to other hearts as He has to mine. Please find enclosed $1.00 for subscription."

A SERIOUS WORLD-WIDE CONDITION (*Continued from page 5*)

HOW MAY WE BE READY

For the return of the Lord Jesus, and escape the judgment of "The Day of the Lord"?

Not by natural birth, for without a new birth none can see or enter the kingdom of God. (John 3:1–7.)

Not by good works, prayers, penance, or "religiousness." None of these will avail.

Through our Lord Jesus Christ and His work at Calvary alone can we obtain salvation. (John 14:6; Acts 4:12.)

Through His shed blood is remission of sins. (Colossians 1:14; Romans 3:23–25.)

Turn quickly to God for mercy; plead the death of His Son in your stead and for your sins, and receive His free gift of eternal life. (John 1:12; 3:16; 5:24.)

"He that *believeth on Him is not condemned;* but he that believeth not is *condemned already* (even now, as you read, under the judgment of God), because he hath not believed in the name of the only begotten Son of God." (John 3:18.)

"He that believeth on the Son HATH EVERLASTING LIFE; and he that believeth not the Son *shall not see life;* but the *wrath of God abideth on him.*" (John 3:36.)

"The Son of man is come to *seek* and to *save* that which was *lost.*" (Luke 19:10.)

Will you accept His gracious invitation, with all your sins, lack, and shortcomings, and, in accepting His mercy and grace, know beyond a shadow of doubt that you are saved? (I John 5:10–13.)

NOTE—This tract may be had from The Berachah Church, Allegheny Avenue near 17th Street, Philadelphia, Pa.

THE REVELATION OF JESUS CHRIST (*Continued from page 9*)

Following this awful massacre of human lives, the birds of the air come to feast on the bodies of the kings and captains and the great men of the earth, as well as the poor and slaves who have rejected Christ's offer of mercy. We saw just now another great supper. There it was the marriage supper of the Lamb, where every true believer will be present. Here it is a supper of the birds of the air. Take your choice as to which supper you want to have part in. Trust Christ as Saviour, and be present at the marriage supper. Reject Him, and let the birds of the air pluck out your eyes and eat the flesh from your dead body. It is a gruesome sight, I grant you, but all the more reason why every unsaved person should turn to Christ for salvation. Will you turn to Him? Will you accept Him now?

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* The writer, N. I. Saloff-Astakhoff, passed through extreme suffering in Russia and is well qualified to write on this subject.

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10415	5.00	10463	10.00	10511	5.00	10559	15.00
10416	10.00	10464	1.00	10512	1.00	10560	10.00
10417	20.00	10465	5.00	10513	1.00	10561	1.00
10418	1.00	10466	15.00	10514	1.00	10562	5.00
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